The Spirit Messenger.

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IMMORTALITY.

BY SPIRITS OF THE SIXTH CIRCLE.

Wisdom has spoken to the spirits of the celestial world, and they have listened to her voice. Wisdom will speak to the inhabitants of earth, and the moving masses of men shall listen to her teachings. Wisdom has founded her temple on the eternal rock of truth, and the voice which she utters to the world is resistless as the energy of God. The spirits who now write are the disciples of Wisdom, and what she speaks shall be repeated to the children of men. Beautiful and heavenly are the truths which are contained within the living bosom of Nature, and glorious are the rewards of those earnest souls who seek these truths in their sacred home. But more beautiful and glorious are the realities which have been seen and treasured by the dwellers of the Second Sphere, and more pure and holy are the thoughts which angels breathe to the listening spirit. Listen, ye dwellers of the earth-land, and the spirits will reveal what is wise and true.

The truths of Heaven are the truths of Nature in her refined and sublimated state. Therefore the truths which spirits will unfold, will be in precise accordance with those which are contained in the teachings of the external Universe. It is the desire of the spirits to speak, in the present article, of the truth of Immortality. They wish to reveal the ground-work or basis on which this truth is dependent, and enable the reflective and reasoning mind to perceive the nature and philosophy of an existence beyond the grave. It is known that among all nations, and in every age, there have been individuals who have cherished the faith of immortality. The soul shrunk back with horror at the dread thought of annihilation, and from its deepest heart there arose an aspiration for life and being beyond the cheerless veil of death. The dark and gloomy clouds of the Future were thus illuminated with a ray of divine light, which radiated from the depths of the thirsting spirit. Man

believed in immortality because he could not believe in the total annihilation of the conscious being; and he professed this faith before the world, because he could not be induced to indulge the repulsive theory that the loved ones by whom he was surrounded, were destined to sink down into endless nothingness. Therefore has the belief in immortality in past ages been chiefly a belief of desire and not of reason. It has been a faith which has been dependent on the exercise of the affections of human nature,—the instinctive clinging to life, and the dread of returning to the dust, which are felt in every mortal breast. But the spirits of this Circle desire that this beautiful and divine faith should rest upon a firmer and more enduring basis. They desire that every man should possess a reason for the hope that lies within him, and that he should understand the philosophy of an existence in the spiritual world, when the perishing tenement of the body has been deserted by its animating soul. Therefore will they proceed, in the present article, to unfold the philosophy of this subject in a manner which will render it clear and satisfactory to the reasoning mind.

The spirits would in the first place refer to the prominent fact, that all things in the world of matter are undergoing the process of sublimation and refinement, and that all the myriad forms which adorn external Nature, are the illustrations and representatives of progress. The entire process of Nature is one of elevation and refinement, and the grand design which is apparently manifested in all existing things, is the organization and perfection of created forms. When this fact is perceived and understood, then let it be remarked that the varied objects of the material world are tending towards a definite, individual, and organic structure. In the mineral is manifested simply the general principle of motion, without the presence of any of the higher qualities which belong to organized existence; but even in this—angular and imperfect as it is—is contained a power of development which ultimately appears in the unfolded vegetable, and thus the primary principle of the grossest substance is clearly shown to be that of refinement and organization. The vegetable, it will be seen, illustrates the same prominent principle in a more sensible and beautiful manner, by taking up the unrefined materials of the earth and moulding them in such perfect order and precision as to form a beautiful structure of organized life. In the animal, a higher creation is presented; and here the great principle to which reference has been made, is exemplified in a still more apparent and satisfactory manner. The motion and life which were the attributes of the vegetable kingdom, are now crowned with another and superior quality which results from, and is dependent upon, a higher and more perfect organization. In the animal is manifested the perfection of the vegetable structure, and not only is there an addition of sensation to the refined qualities of the inner being, but there is also a more complete organism—a more definite and proportional form, which shows the aspiring endencies of Nature towards the formation of the human body. On the summit of the mighty pyramid of being—standing as it were between the

heavens and the earth, with upright form and majestic soul, is Man, the noblest and most perfect organization of the whole material world, representing the end and glory of the work which is commenced and carried on in the lower creations of Nature. The human form exhibits with still greater force and clearness the essential principle of development, while it reveals to the reason of every mind the truth that the forces of the external world are concentrated and combined in man, as the complete and finished organism towards which the more imperfect forms of the mineral and vegetable kingdoms are innately and forever aspiring.

The spirits now desire that the truth should be clearly understood, that within all the external forms of Nature, as exemplified in the several creations to which reference has been previously made, there exist internal and spiritual essences as well as outward and material elements. It is true that these essences are not visible to the external eye — they do not exist in the same apparent and tangible form in which the visible embodiments of matter are presented; but the spirits desire to remark that these essences are the inward germ of every form in which they are contained, and constitute the essential soul on which all creation is dependent for its life and being. But the spirits do not desire that this truth should be received by any mind simply on the authority of their saying. Let them, therefore, make their appeal to the reason of the individual. It will be readily admitted that there are substances so etherial and refined as to lie beyond the reach of the bodily senses. The inquiry arises, in what manner is the existence of these substances made known? It is admitted that the eyes do not see, and that the keenest touch may not discover their presence, yet they are really and universally supposed to exist. How, then, is the intelligence conveyed to the rational mind, that the substances referred to have a real existence? The spirits will answer. The existence of refined elements which are not appreciable to the senses, is discovered from the *effects* which flow from their invisible action; and it is from an analytical examination of these effects that the real nature of the hidden elements is to be ascertained. Let this mode of investigation be employed to confirm the truth which has been previously stated. In the mineral, for instance, will be discovered certain palpable effects. All forms of a mineral nature are undergoing powerful and incessant changes. There is no rest within the heart of any substance in being. Even the solid rock may crumble in the flow of time, and the deep foundation of the mountains is convulsed and destroyed. What, let it be inquired, is the agent which is employed in the production of all these apparent effects? There must evidently exist some interior cause for all the constant and powerful changes which are going on in the bosom of Nature. What, then, is the agent by which the mineral is moved, and refined, and warmed into life? The answering mind may say that this agent is motion. But what is motion? Is it simply a law by which the gross elements of mineral compounds are caused to change their position? No. The tangible materials of the mineral do not

change their place — they maintain their relations to each other by a fixed law, and, so far as the external eye can judge, with unvarying precision. Motion, therefore, is not a principle which has reference to the tangible elements of matter, but it consists in the changes which occur in the more subtle and refined essences by which these elements are pervaded, and by whose action they are ultimately affected. Thus is it made evident that the motion which is manifested in the mineral, must be dependent on a more etherialized substance than that which is visible to the outward eye; and this substance which is not itself seen, but whose effects are clearly visible, contains a silent but sublimated power which does not reside in any form of mere tangible matter.

In ascending from the mineral to the vegetable, it is found that the internal essence contained in the former is exceedingly refined and perfected in the latter, so as to manifest still another effect which is discovered by the senses. The vegetable is admitted to exhibit the phenomena of life. But what is life? Is it merely an internal principle which has no dependence on any real, existing substance? No. Life is the sublimation of motion, but as motion is the incessant change which occurs among the refined essences of the mineral, so life is the corresponding change which takes place among the more refined essences of the vegetable. There is, therefore, an etherialized substance existing within the vegetable creation which is not visible to the outward senses, but on which are necessarily dependent all the beautiful phenomena of life. Rising in the scale of being still farther, the mind will discover in the animal structure, the presence of a still higher and more perfected essence. If motion and life in the lower kingdoms of Nature, represent the changes and movements which are made in the interior substance by which they are pervaded, then it may be rationally supposed that sensation in the structure of the animal, results from corresponding movements of the same substance in a higher state of refinement and spiritualization. Sensation is not in itself a thing, but it is an *effect* which proceeds naturally from the action of an etherialized essence that exists within the animal frame.

From foregoing considerations it is shown that the manifestations of Motion, Life and Sensation, in the several structures to which they belong, must be dependent on the existence and action of an internal and spiritual essence, which essence contains the invisible cause or agent from which the external effects that are apparent to the senses are made to proceed. The grossest materialist must be sensible of the fact, that matter in all its forms contains invisible substances which the senses cannot grasp; he must be aware, likewise, that there are certain interior principles whose effects are witnessed, constantly operating as causes to produce external results. If, then, matter does contain invisible substances, and if it is also actuated by interior principles which correspond to those substances, then it must be admitted that the varied forms of the material world possess a *soul* by which they are inwardly pervaded — that they have an inherent essence which is manifested in those

apparent qualities that accord with the nature of the structure in which this exists. If it is contended that matter has no spiritual or refined essence which constitutes its most interior portions, then the spirits will make the inquiry, whence comes Motion, where is the source of Life, and what is the parent of Sensation? These, let it be remembered, are not principles which are attached to mere external substances, but they are the manifestations of certain movements which take place among the invisible elements of matter as it exists in different stages of refinement. Therefore to the questions proposed the spirits will answer, that the qualities which are exhibited in the mineral, vegetable, and animal, proceed not from any form of outward matter, but from the inherent essence — the soul by which these structures are pervaded, inasmuch as it is only from this source that the animating principle of any substance can be naturally unfolded.

Taking the position, then, that all matter contains an inward essence, which essence maintains a precise correspondence with the elements to which it is attached, the spirits will now proceed to demonstrate the immortality of man. Let the mind grasp the idea, that the refined essence which forms the soul of every substance constitutes the *reality* of that substance, by which its real quality is to be determined and on which its very being is dependent. It is from the interior portions of matter that all its external effects proceed. It is from the invisible substance which lies beyond the limit of the senses, that vegetable and animal structures maintain an organized existence. Therefore is it seen and known by spirits that the refined essences which are the soul of material elements, constitute the true source of power and the reality of being — that in this essence which forms an approach to the Divine nature, is contained the germ of immortal life, which, while it produces the constant changes of outward matter, is itself eternal. Now let it be understood, that the unseen essence of the material world is governed by the same internal principle of progression and refinement which is here outwardly manifested. The most perfect correspondence is always maintained between the external forms of matter and the essence by which they are animated. As the latter becomes more refined, the former is gradually perfected; as the one expands and diffuses its creative energy, the other is elevated into a more enlarged life. But the spirits desire that this idea should be made still more definite. It has been stated that there exists a natural tendency among all material forms towards a refined and perfect organization. The same tendency may be supposed to exist in the interior essence of these forms, inasmuch as this is governed by the same general laws. It would be unwise to say that, while all Nature is moved by an aspiration for the production of a perfect structure, the animating soul from which all outward action proceeds is not actuated by this prevailing tendency. Therefore may it be received as an essential truth that the spiritual essences of the material world, as well as the outward forms with which it is filled, are ever aspiring and progressing towards the formation of a perfect organism. Through the scale of all inferior creations,

these essences are developed, expanded, and refined — in all the lower forms of material existence are they constantly undergong the process of concentration and embodiment, until in the human body — that most perfect and crowning work of Nature — they become centered and individualized in a perfect organization, which corresponds precisely with the external frame and constitutes the immortal Man. Thus it is seen that the human spirit is produced by the necessary operation of established laws — that it is created as naturally as the body in which it is enclosed; but here it should be clearly impressed, that while the outward frame-work crumbles and dies because it is gross and material, the spirit does not change or dissolve because it is a separate and independent organization, and because, from the harmonious union of its component elements, it forms the exhaustless fountain of life and joy.

The subject which has been presented is one of grand and profound significance. Immortality! where shall thy glories be illustrated? The spirits will select the stars of heaven which roll through the unlimited realms of immensity, and find no place in all their endless journey on which to rest. The soul shall be like the stars. It shall soar through the great deep of its illimitable realm; and it shall shed its light down upon the weaker spirits of its native planet, rejoicing that amid the shadowy night of Time it can add some luster to cheer the heart of the wearied watcher.

FAITH OF THE SPIRITS.

BY DWELLERS OF THE SECOND SPHERE.

It has been inquired by minds on earth with relation to the faith of spirits — the doctrines which they teach, and the sentiments which they desire to establish. The spirits will answer the inquiries which are made on this subject. They will say that the faith of spirits is the faith of the unfolded soul; that the faith of the spirits is the faith of the soul enlightened with heavenly wisdom; that the faith of the spirits is the faith of the soul which has been baptized in the waters of immortal life. Spirits have a faith, but this faith is a reliance on eternal truth. The creed to which they constantly adhere, and from which they never depart, is the teachings of the outspread Universe. Therefore the faith of spirits is not a roll of written articles; it is not a fixed standard of thought which no reasoning can remove; it is not a collection of writings on which Time has written his authoritative signature; it is not the theorizing declamation of any self-endowed oracle; but it is the record of immortal truth which Nature presents, and the whispered thoughts of unfolded angels.

The spirits have a faith in God. They do not receive this faith from any educational bias, or from any instruction which they received upon the earth, but they derive it from the living evidences which are presented to their unobstructed vision. They do not look simply on the external works of God

as the testimony of his existence, but they gaze down beneath the external forms of Nature, and behold the interior essence which lives, and moves, and has its glorious being within the most refined and imperishable elements of the Universe. In this essence the spirits see the moving Intelligence — the living Energy — the creative Power, which the world calls God; and they therefore have a faith in his existence which is not based on the mere testimony of others, or the sayings of ancient books, but on the clear and undimmed vision with which their being is endowed.

The spirits likewise have a faith in the government of the Deity. They read the manifestations of his controlling power in all the radiant expanse of immensity. They see the evidences of wisdom, and skill, and goodness, in the movements of every world and atom. They behold the action of perfect and unchangeable laws in the production of countless forms, and in the mighty revolutions of innumerable worlds. But the faith of the spirits in the Divine government, is not like the faith of mortals. It is not a simple movement of the mind which is produced by any foreign authority, but it is felt in the inmost recesses of the inner being; it is seen by all the powers and faculties of the sublimated soul; it is known by actual and incontrovertible perception which reaches far into the great realities of Nature.

Again, the spirits have a faith in the mission of Christ. They behold with emotions of remembered solicitude the birth, labor, and death of this individual on the earth. They have not forgotten that he lived in purity, that he toiled for the good of mind, and that he died at the hands of his unrighteous persecutors. They have seen that the mission of this individual was under the wise control of developed spirits, and they have recognized the prominent teachings which he unfolded to the people, as the beautiful offspring of Truth and Wisdom. But spirits have seen that Jesus has been twice crucified — that he not only hung in silent agony upon the cross, but that he has since been martyred by the wrongs and perversions of his professed followers. The world to-day reads not the instruction which flowed with divine sweetness from the lips of Jesus. That instruction is clothed with the veil of human interpolations and unrighteous bigotry. Christ was pure and his teachings were good; but Christ is not seen in the sanctuaries of men, and his teachings are not contained in the creeds of earth. The faith of the spirits in Christ, therefore, is not founded on the imperfect record of his life which is revered and held sacred by the Church; but this faith is derived from an absolute knowledge of the real object of his mission, and an unperverted conception of his sublime teachings.

The spirits have also a faith in the immortality and happiness of the human spirit. With respect to this point, their faith becomes merged into an inward and serene consciousness. They do not look forward as do the mortals of earth, in the anticipation of some inconceivable good which is located far in the distance; but they have already reached the fruition of their earth-born hopes — they have attained to the enjoyment of heavenly realities — they have

inhaled the atmosphere of celestial light, and throughout the depths of the inmost soul — in all the powers and senses of the freed spirit, is felt the living consciousness of that high and glorious condition which lingers faintly in the dreams of mortals. The faith of the spirits, therefore, with respect to the immortality and happiness of man, is resolved into absolute knowledge; and this faith is infused by spirits into the bosoms of their earthly kindred — it is inspired with the breath of undying angels, and poured into the receiving souls of men.

Thus the faith of the spirits is a faith which is pure and exalted in its character — which is not bound and restricted by darkening bigotry — which is not limited by the narrow bounds of sect or creed, but which is expansive as the glorious realm of the Universe, and which is as immortal as the unfading life of the redeemed soul. Let the mortals of the earth examine the teachings of the faith which angels cherish; and while they are attracted by its divine beauty — while they behold its intrinsic excellence and harmony, let them be governed by the pure and God-like wisdom which it breathes to the heart, and receive the influx of celestial truth which it bears to the thirsting spirit.

SONG OF THE REDEMPTION.

WRITTEN BY SPIRITS.

Sweet are the songs which angels sing,
And bright the flowers which angels bring,
To deck the gladdened earth, —
For dewy morn has streamed afar,
And glorious sunlight dims the star
Which Night had given birth.

A holy calm now sweetly rests
Within the deep of human breasts,
Where heaving sighs are stilled;
There sweeps the golden flood of Day
Whose breath has borne the clouds away,
And Earth with joy is filled.

O joyous is the voice of love
Whose echoes thrill the heavens above,
And wake the earthly soul —
That voice in angel-breasts is born,
That through the soul of man forlorn,
The streams of life may roll.

The scenes where angels find their joy —
The truths which endless thought employ,
Gleam from their home on high.
While far and wide the swelling song,
By heavenly zephyrs borne along,
Is chanted in the sky.

WISDOM OF THE SPIRIT.

NUMBER TWO.

MYSTERIES OF NATURE.

In the divine light which flows through the expanse of Heaven, there are made visible the beauty and glory which dwell in the inner sanctuary of the Divine Mind. The vision of angels extends far and wide through the illimitable depths of the Universe, and they drink in from all the glories which are veiled to the human eye, an inspiration of ineffable delight. The spirits of the Sixth Circle will reveal what they behold in this expansive realm of being; they will unfold what they have seen and known in the ages of the by-gone time.

To the inhabitants of earth, there is much that is dark and mysterious in the operations of Nature,—there is a thick and impenetrable veil thrown over the regions of the Invisible, through which the human eye may never penetrate. Amid all the revelations of Science and all the disclosures of the most philosophical minds on earth, mystery is still enthroned among the stars, and casts its shadowy mantle over this rolling planet. What man has learned of Nature, he has learned chiefly through the instrumentality of the senses, and when, by this aid, he has searched into the regions of the material world and has reached the limit which is marked by the feeble powers of sense, he has accumulated the store of outward facts which the world calls wisdom; but far beyond the reach of all his earthly perceptions—farther indeed than all his heaven-winged thoughts can soar, there extends an infinite realm of being—a universe of to him invisible substance, which the most acute perceptions of the body can never grasp. It should be known to the dwellers of earth that what is apparent to them as the material portions of Nature, embraces but a small and insignificant part of the unfolded Universe; for even were the external vision rendered as infinite as the material creation—could all the revolving worlds and systems of worlds that roll in space be brought within the reach of the human eye, man would then have reached but the vestibule of the great temple of God, and he would have seen but one comparatively feeble expression of the Eternal Thought. The most sublime and glorious portions of the Universe do not exist within the range of human perception. That which is most admired by mortals—which is regarded as the only substantial and unfading realm—which is looked upon as the actual and imperishable creation, is simply the most exterior department of Nature in which only a mere shadow of the divine smile is visible, and in which also the glory of the angelic presence has been unrealized and unknown. The great springs of life, and thought, and being, lie within and beyond the external frame-work of the creative Spirit; and when man lingers at the gate

of the sanctuary, looking downward on the fading flowers of earth, and upward at the dimmed lights of heaven, he has witnessed but a small portion of the unlimited realms of Nature, and has felt but a small part of that thrilling inspiration which fills the hearts of adoring spirits. There are mysteries in nature which man can never solve with the unaided powers of his external mind; there are beauties which his eye may never discern; there are voices which his ear may never listen to, and there are sweet ecstacies of delight which his heart may never feel, lying in the unseen and unknown regions where the freed soul finds its eternal home. The visions of the seer, the speculations of the philosopher, and the hopes of the reformer, have been but dim prophecies of the unattained reality which dwells in the interior depths of Nature. Therefore is it seen that those who have accumulated the largest amount of external knowledge — who are most deeply versed in the works of Science, Literature, and Art — who have acquired the envied fame of being wise and learned, are entirely and lamentably deficient in a knowledge of the real realities of the Universe, and void of that exalted wisdom which is founded on the eternal truths and principles of Nature. Let it be understood that there is infinitely more to learn than that which pertains to the world of material existence; let it be deeply realized that there are mysteries to be solved which are greater than those that pertain to the composition of the earth and the destiny of shining stars; let it be seen and known, as it is seen and known in Heaven, that within the heart of all existing worlds, and beneath the surface of all-expanding space, there is a world of life, and light, and beauty, whose greatness no human thought can conceive. And when these truths are received and understood, then let the soul of man expand its inmost powers; let it breathe the atmosphere of divine life which everywhere surrounds it, and let it reach forth towards a perception of those unseen glories which are revealed to the vision of the spirit. The most earnest students of Nature have known not what Nature is; they have seen only the mere symbols and representatives of the reality which it contains, and they have been content to delay their researches into its interior meaning. Therefore do the inhabitants of the earth need instruction with relation to that which they have not seen; and it is the office of spirits, whose vision has been rendered keen and powerful by the process termed death, to speak of those truths which it is wise to impart, and for which their kindred sigh in the world beneath.

Among the prominent mysteries of Nature has been that which relates to the operation of the electric element. The wise of earth have judged of electricity only from its apparent effects, and not from an analytical investigation of its intrinsic nature. Hence, they have created various theories with relation to the principle on which it operates in the surrounding world, which have been the channels of erronous thought — as it is seen by spirits that all these theories are, to a greater or less extent, defective both in their foundation and structure. The fluid termed electricity has never been seen by the external eye, but it is distinctly visible, even as an exterior substance, to those who

are freed from the frail senses of the body. The spirits desire to remark, therefore, that electricity enters into the composition of all visible matter as one of its essential and component parts; and they desire to say farther, that it also has a distinct being in every substance, which is independent of its combination with other elements. The most interior portions of matter which can be easily conceived, are certain combinations of the electric element with other refined substances; and it should be known that this fluid constitutes one of the primitive elements from which the world of matter was created. It is seen by the spirits that this element enters largely into the composition of flame, and that when excited by friction, it combines with the oxygen of the atmosphere and produces the ultimate which is here mentioned. The rubbing of two pieces of wood together produces an important chemical change, in which electricity is disengaged from its kindred elements, and forms an affinity with the life-sustaining principle of the air, thus manifesting itself in the process of combustion.

Under other circumstances, the same element produces a more extensive manifestation of its presence among the clouds of the atmosphere, as is seen in the lightning and heard in the thunder. The principle on which electricity acts in instances of this nature, is simple and easy to be explained; though this principle is somewhat different in its nature from that which has been conceived by the earthly mind. In the accumulation of certain gases in the atmosphere, electricity becomes evolved in a super-abundant degree; and when this has been evolved to such an extent as to attain the density of the gases from which it was produced, there occurs a sudden and instantaneous union of these elements, which results in, at nearly the same moment, both a combustion and concussion of the atmosphere — or, in other words, an ignition of the inflammable gases, and a corresponding movement of the air to regain the equilibrium which it thus momentarily loses. The philosophy of this action should be distinctly understood. Let it be supposed, then, that through an incessant exhalation from the earth, dense clouds are formed at a certain distance from its surface, which contain a large proportion of those gases which enter into the composition of flame. Among these gases, electricity is especially prominent as a superior and governing element. As the impure gases become more dense, this element is expelled or thrown off from them with great rapidity; and when by this process it becomes itself condensed to an equal degree with that of the gases from which it proceeded, it is brought, through the law of affinity, into instantaneous connection with them, and, as a natural consequence of this movement, there occurs at a certain stage of the union the proper combination of elements to produce flame, while at the same time there likewise occurs a concussion of the atmosphere, which is produced by the rushing together of the elementary gases, which were for the time thrown out of balance by their union with the electrical fluid. This is seen to be the true principle on which the element known as electricity

operates among the clouds of earth, and this is one among the many mysteries of Nature which earthly science has failed to solve.

The spirits desire in this connection to speak of another subject which is of greater importance. They wish to unfold the truths which relate to the evolution and expansion of light through the immensity of space. It is seen by spirits that this subject has been imperfectly understood and universally misconceived by men — that, with all the teachings of philosophy and science, the mind has not properly analyzed the true nature of light and its evolution through the expanse of air. The first point which should be noticed and understood is, that light is a *substance*, and not a mere condition — that it is one beautiful form of refined matter, and has an existence as the emanation of bodies in a certain state, as the atmosphere is an emanation from the earth. This substance termed light proceeds from a body whose inherent elements are in such a combination as to produce flame. To present an illustration of this truth, the spirits will refer to the center of the solar system of which the earth is a part. This body, as well as many others whose emanation is visible in the evening firmament, has not yet attained to the solidity of an opaque globe, and continues to remain in a state of active combustion. By virtue of this process there is constantly generated a repelling force, through which the finest particles of liquid flame are thrown off as an emanation or atmosphere from the united mass; this emanation or atmosphere becomes attracted to the worlds that lie within the circle of the Sun's attraction, and hence it is wafted through space with the greatest conceivable rapidity, until it ultimately forms an element of the atmosphere which is visible to the external eye. Thus the substance termed light is evolved from the central source of flame, and expanded through the regions of space until it reaches the atmosphere of the receptive planet, where it is reflected in the element by which this is surrounded.

There is still another mystery of Nature which the spirits desire to elucidate in this place. This has reference to the formation of gases in the earth, as manifested in the eruptions of volcanic mountains and earthquakes. The spirits wish to say that the phenomena here mentioned are produced from the inevitable collection of the gases which enter into the composition of flame. They wish to state that volcanoes and earthquakes do not result from the presence and action of internal fire, as has been imagined by some philosophers on earth, but that they are a natural consequence of the inflammable elements which are generated through the power of heat in the central portions of the globe. The principle here presented may be readily illustrated. It is known that the tendency of heat is to expand the elements on which its power is exercised. The center of the earth still retaining the quality which was dependent on its original condition, the internal elements of the earth are acted upon in such a manner as to produce rarification and combustion. As a natural result, therefore, of this internal action, the gases

which form the elements of flame become rarified and expanded, until there exists a necessity for their escape from the confined regions in which they are generated. The effort which is made towards this end, is indicated by numerous external signs according to the nature of the locality in which this internal force is caused to operate. Earthquakes are preceded by rumbling sounds and tremblings of the earth, which are produced by the action of inflammable gases, while in volcanoes the explosive force which is generated in the base of themountain, becomes manifested in fiery eruptions. Thus, the causes which are engaged in the production of these phenomena, are extremely simple in their nature, though they lie beyond the sphere of the outward vision.

In the present article the spirits have seen that it was wise to commence the revealments which they propose to make in this series, by referring briefly to certain material phenomena which have been already mentioned. To those minds residing yet upon the plane of sense, the truths which relate to the outward world and the domain of earthly science, are apparently the most pleasing and attractive. It is wise that the desire of these individuals should be gratified, inasmuch as it is from the lower gradations of mind that the spirit attains to its destined state of unfolding and perfection. But material truths are not the only nourishment of the soul—they are not the most beautiful and elevating truths in which the mind may rejoice, and therefore will the spirits gratify the desires of the aspiring heart for those gleamings of diviner light, which descend from their source in the celestial heavens.

THE SPIRIT OF MAN.

BY MEMBERS OF THE SIXTH CIRCLE.

The spirits desire to say to the world that they will prepare an article on the subject of the Spirit of Man. It is their desire that this subject should be made prominent among the most important inquiries of the present era. It is their desire to speak on the subject here presented, for the reason that they wish to unfold the beauty and divinity of the soul which lies imbedded in the human form. Spirits can perceive the most interior portions of the structure of man; they can look down beneath the gross external frame, and view the germ of spiritual life and consciousness which dwells within its frail and perishable casket. Therefore do they perceive and recognize the truth that man is possessed of a spiritual nature—that he contains within his organism the essence of the Divine Being—that he is endowed with powers and gifts which belong to an exalted embodiment of the most refined and sublimated elements—that he is indeed himself a spirit, living within the darkened temple of the body, and looking forth upon the glorious external Universe through the windows of feeble sense.

In this view of the human being, which spirits have gained from an accurate and analytical investigation with regard to the nature of the substances that

compose his structure, they can perceive that he is endowed with a dignity which seems to be almost entirely unknown to himself, and which is greater than the glory of revolving worlds. From the spiritual nature of which he is possessed, man not only stands at the head of the whole animal creation, but he occupies a station in the Universe which is more exalted and glorious than all the majestic forms which float in the regions of space. For the reason that he lives as a spirit, — that his real life and consciousness are dependent on the Divine germ which dwells within, he stands in a near relation to the radiant Spheres of Heaven, and is recognized as the child and heir of Deity. The spirits have looked on the spirituality of man as the basis of his ultimate redemption from sin and error; they have seen that man is not totally depraved because he possesses the essence of divine life, and they are fully conscious of the truth that while this internal germ remains — while even a spark of spiritual purity is left unextinguished, there is a well-grounded hope for the prophecy that the inward powers and faculties of the human being will expand, and brighten, and purify, until the corruptions of the earthly nature shall be entirely consumed, and the radiance of the perfected soul shall be diffused throughout the whole temple of the finite divinity. There is a spirit in man — strictly and correctly speaking, he is himself a spirit; and on this essential truth is based the conviction that he can never retrograde into the sphere of a lower creation, but that he must, by virtue of the expanding life within, be drawn upward into the world of angels and the light of God.

To the superficial observer, it might appear that man has not this lofty position in the scale of being, but that he is acting from the impulse of faculties which belong to the animal nature, and is moved by none of that divine energy which is seen to live within the depths of the soul. In gazing upon the mass of human beings who are groveling in the lusts of the flesh, and striving only for the most worldly and unsubstantial objects — in looking far over the expanse of life, and viewing the confusion, grossness, and inharmony which prevail among the inhabitants of this planet, it would appear at a cursory glance that man had become irretrievably immersed in the streams of sin and death, and that he possesses but a slight claim to the care and guardianship of a superior intelligence. But spirits have looked far deeper into the nature and tendencies of man than the external vision can extend; they have gazed beneath the robe of sensuality in which he is clothed — beneath the ragged garments of poverty and degradation — beneath the mere shows and appearances of the outward being, and they have seen that, within a temple which is sacred in the eyes of angels, there arises the silent aspirations of the pure soul, and that, at a shrine which is unseen by the external eye, man worships in the freedom and dignity of spiritual communion. This is a vision which causes the hearts of spirits to rejoice; it is a vision which furnishes to them a substantial ground-work of faith and confidence in the ultimate welfare and happiness of the race. They see that mortals are only what they once were — that they are spirits imprisoned for a season in the tabernacle of the gross form — that

they have powers and gifts, lying obscured and unexercised, which ally them to the loftiest Spheres of Heaven, and that they possess an inward and divine life which will ultimately expand into the joy of the unfolded angel. Therefore they have labored for the elevation and enlightenment of humanity; for they joyously realize that the efforts which they have made, and are now making, toward this sublime end shall not be in vain, but that, from the silent and impressive influence of their presence, there shall go forth a resistless energy to sweeten and harmonize all the powers of the soul.

The spirit of man is the undeveloped angel of Heaven. It is an embodiment and organization of the most refined essences in the human structure; it is the harmonious and eternal union of those elements which are breathed out from the heart of Deity into the expanded Universe. The spirit is not an unsubstantial breath or vapor which has no real and actual being; it is not a mere fading form which, like summer clouds, may be created and pass away; but it is an eternal and individualized substance—an organism of sublimated materials, which, being united by an internal affinity, can never be dissolved or destroyed by the force of any external power. In the human body the spiritual elements, which are likewise contained in all lower forms, become concentrated and harmonized in an individual structure which may exist independently of the body, by virtue of that innate attraction through which its elementary materials are eternally united. Therefore, the spirit of man is seen to be immortal from its birth. Death is simply a condition or change, which has reference only to the body in which it lives. While the temple falls and perishes, there is no death to the soul by which it was inhabited. This rises above all the destructive influences of earth and time; it rises far above the ruins of the altar at which it long had worshiped, and soars, as on wings of light, towards a higher and more congenial realm. It is a revelation which the spirits delight to make, that the spirit is immortal—that what is feared as the end and dissolution of man, is simply a beautiful process by which he is born into the regions of endless life, and that from the ashes of the crumbling tabernacle he is ushered into a brighter and more beautiful home, where grief and sorrow are lost in one all-pervading joy. The spirits do not speak of this truth as it has been entertained by the mortals of earth, but they speak of it from a real experience and an absolute knowledge of what they affirm. They reveal it not as a mere dream or fancy, but as an actual and never-fading reality. Hence they will commend the truth which they here unfold to the reason and consciousness of man; they will state to him, on the authority of what they see and know, that to every human spirit there is no death; and while their voice lingers in the thoughts, and echoes through the souls of mortals, they will say that earth is not the home which the human spirit is destined to inhabit, but that beyond the clouds of the sky and above the ethereal blue of Heaven, there is a realm of light where the immortals gather when freed from the entanglements of the earthly tenement.

Spirits design to say to the world, that the spirit of man is created in the

image of God — that in the inward powers and endowments of the immortal being, it contains a bright reflection of the Deity. When, therefore, the spirits speak of man, they speak of him as the child of God, and not as a mere animal which lives, and breathes, and dies upon the earth. It is for the welfare and happiness of man that they now most earnestly labor; and, since it is true that all the lasting and divine energies which he possesses lie in the immortal spirit, it is their desire and aim to strengthen and invigorate the powers with which it is endowed, while they unfold and expand the germ of its interior life.

PHILOSOPHY OF FREEDOM.

BY SPIRITS OF THE SIXTH CIRCLE.

Spirits have looked on the homes of men, and they have seen that there exists an unrighteous opposition to the reign of Liberty in the hearts of the tyrant and aristocrat. They have seen that mankind have been degraded by a servile dependence on the authority of the human voice and arm — that they have bowed with reverence at the throne of kings, and trembled with fear beneath the lash of the usurper. They have seen that there has been a bondage of soul among the inhabitants of earth, which it is exceedingly painful to witness, and which it has been deeply debasing to endure. Spirits have made their vision searching and powerful that they might discover the cause of this mournful slavery, and the means by which Liberty may become established in the earth. They will speak what they have seen.

Wisdom has uttered her voice in the Second Sphere of human existence; and that voice has said that slavery is the result of inequality, and that inequality is the result of a wrong education, and that a wrong education is the result of an undeveloped state of mind, and that an undeveloped state of mind is the result of the gradational imperfection of humanity, which consists in the supremacy of the material over the spiritual nature. This voice is reverenced by unfolded spirits, for they see that it is the voice of Truth and has its echo in the bosom of Nature. Slavery is the ultimate result of the predominance of the lower over the higher faculties; it is the supremacy of matter over spirit. The first origin of slavery lies in this wrong condition. It begins, not with nations or races, but with individuals. Every man is a slave whose spirit is dwarfed and blinded by the power of the earthly passions. No man can be free whose soul — which is his divinest self — is crushed beneath the weight of materiality. Therefore both slavery and freedom have their origin in the individual man, and begin in the deep springs of the inward life. They are the result of circumstances and conditions, but are themselves a manifestation of the real state and nature of the soul. When the spiritual elements have become overpowered by the predominance of the animal powers, then the man, which is, philosophically speaking, the

spirit, is made a slave to those powers; and in this condition of the individual, there is naturally generated a more general and diffusive manifestation of the spiritual wrong, as seen in the authority of tyrants and the aristocracy of nations. On the other hand, when the spiritual elements have become concentrated and refined — when they have become elevated above the gross and material elements of the body, and are brought together in a beautiful and powerful organization, the individual is made free, because the spirit, which is really himself, has attained its supremacy over all the faculties of the earthly nature, and acts by virtue of its own exalted and godlike powers. And when this internal freedom is experienced in the individual, and the authority of the soul is made manifest in the workings of thought and feeling, then this freedom is conveyed to the hearts of the mass, inspiring the thoughts of nations with its presence, and lifting the depressed to the enjoyment of their native rights.

Freedom, it should be understood, is not a circumstance, but an established condition of the soul. It is not an event which is dependent on the success of warlike efforts in opposition to tyranny, but it is a state of the individual mind — it is a liberty of speech, and thought, and action, which is founded on the inherent rights of the enlightened soul. The external circumstances of any people do not secure real freedom. These circumstances may involve a deliverance from the power of the tyrant — they may furnish the unrestricted privilege to speak and act — they may impart a joyous appreciation of the value of life, and may give a stimulus to all the noble energies of man, but in themselves they are not freedom — they are simply the favorable conditions on which a mere outward liberty is dependent. Freedom has relation to the elevation and sublimation of the soul beyond the thraldom of lust and sense. It secures the highest privileges and exercises the noblest powers of the immortal nature. It is a deliverance of the spirit from the bondage of corruption — it is the progress of the mind towards the heights of eternal wisdom — it is the living joy of the soul which is bound no longer by earthly fetters. Do the people talk of freedom when the great soul of a nation is steeped in the corruptions of earth? That man and that people are only free whose spirit — by which is signified the inward and immortal being — is delivered from the bondage of the sensual powers, into the glorious liberty of the godlike life.

It is seen with pleasure by the inhabitants of the spiritual world, that the true philosophy of freedom is becoming more generally understood on the earth. While the prospered nation sits beneath the floating banner of peace, extending its giant arms to welcome its kindred across the sea, there is a sense of individual responsibility which is creeping upon the souls of the millions, and an inward aspiration for increasing light and peace. Therefore is freedom becoming infused into the hearts of the people — its approaching joys are

thrilliug through the recesses of the soul, and an echo of responding gladness is heard amid the busy marts of life. The animating spirit of man is becoming elevated and refined; it is being lifted up beyond the enthralling lusts of the animal nature, — and when the process of interior expansion has been carried on to the complete unfolding of the soul — when the immortal powers of man shall have gained their perfect triumph over the gross faculties of sense, then shall Freedom, with a voice of heavenly gladness, rise from the forsaken altars of earth to greet her glorified children in the skies.

MODES OF SPIRITUAL INTERCOURSE.

BY SPIRITS OF THE SECOND SPHERE.

The subject of Spiritual Intercourse is one which is possessed of intrinsic interest and importance, both to the dwellers of the Second Sphere and the mortals who dwell upon the earth. It is a subject which has reference to the most momentous results of which the imagination of man can entertain any shadow. It is a subject which will be the cause of a general awakening of humanity from its death-like slumber, to the nearness of a glorious resurrection. It is a theme which the world will receive with the most gladdening welcome, when it has properly conceived of the blessings with which it is pregnant. Therefore will the spirits, in the present discourse, reveal some of the prominent truths which are connected with this subject, with a reference to the several modes of Spiritual Intercourse which have been established on the earth.

In the introduction of an intercourse with the earth-children, the spirits found it necessary to employ such means as were placed in their power, and take such a course as would be best adapted to the state of the human mind. Accordingly, the modes by which they have manifested their presence and power, have varied according to the existing conditions of the general mind, and the degrees of development to which the race has arrived in different eras. Spirits have seen that the dignity of spiritual intercourse consists in the value which this possesses intrinsically, and not in the particular mode by which it is established and made manifest; but they see that this mode has been varied so as to be precisely adapted to the condition of the minds with which such intercourse has been held. As light is adapted to the eye — as sound is suited to the ear — and as the fragrance of the flower corresponds precisely to the sense by which it is perceived, so is the mode of spiritual intercourse in all cases made to correspond with the development and capacity of the individuals by whom it is enjoyed. In this manner a perfect gradation is produced in the modes in which this intercourse has been manifested, which corresponds with the gradations that are observed in the forms of external substance.

Spirits have an inexhaustible source of ways and means whereby to convince the world of their presence and power, and these ways and means will be always employed in accordance with the dictates of wisdom and the necessities of the people who may be addressed. In any event which can possibly occur— under any circumstances which can ever transpire, the spirits have a reserve supply of exhaustless resources, which renders their action and influence steady, unvarying, and incessant. When from any cause they are not able to operate in one way, they take the opportunity which is presented for operating in another; and when they perceive that the means which they have used to accomplish a certain object have not been entirely successful, they immediately employ the other means which will be adapted to the production of the desired result. Thus there is no possibility with the spirits of ever being placed in a situation where they will be compelled to desist from any undertaking which has originated in divine wisdom. The source from which the thoughts of angels are derived, is always inexhaustible; and hence they are never at a loss for a power with which to operate in any conceivable emergency. Accordingly, the dwellers of the Second Sphere, having many centuries since determined to open an intercourse with their earthly kindred, employed the means which were first presented, and which seemed to be adapted to the production of the designed result.

The primary mode of intercourse formed a complete representation of the imperfect and undeveloped state of the human race, and was made to accord with the materialistic views and feelings which were prevalent on the earth. In this mode of intercourse, the spirits with whom the design of communicating with the world originated, employed the spirits of a lower circle who resided nearest to the sphere of sensuous existence, to so operate upon material substances in the presence of certain individuals, as to produce a physical demonstration of the existence of some invisible power. This was the mode by which the spirit, could appeal directly to the external senses of man, and by which they could furnish an evidence of immortality that could not be gainsayed or resisted. With the production of physical results, which were the primary means of attracting the attention of the world, the spirits associated such impressions and breathings of thought as would be felt and received by the gross minds of the people. In the early stages of this development, it could not be otherwise than that the results produced should be of the most imperfect nature,and should also be illy adapted to satisfy the reasoning and expanded soul. Still, even then, the designed effect was successfully produced; the attention of the people was awakened — an interest was excited in the subject of the invisible presence and power, and the thoughts of the mass, though mingled with the grossest superstitions, were directed towards the revelation of some unseen and powerful agent which was to overthrow the established institutions of the world. It has been seen that the first object to be accomplished was the awakening of the general mind from the apathy of ignorance; and it has been clearly perceived that

this result has been completely attained by the introduction of the primary mode of spiritual intercourse, as manifested in the production of physical results — such as the moving of material substances, and the startling vibrations of the atmosphere. To the dull senses of the corrupted world, this mode of intercourse was precisely adapted; and it was with a wise regard to the effect which would be produced upon the sensuous nature, that the sounds and demonstrations referred to were primarly conceived by the dwellers of the Second Sphere.

It was not congenial to the exalted spirits who desired to benefit the world, to even imagine or conceive such a mode of intercourse as is here represented; but the wisdom by which they are governed dictated this course as the only method by which the foundation might be laid for a more extensive structure of spiritual truth. Therefore the spirits, when they had clearly seen that the course which had been conceived was the only one which would be effectual, commenced immediately the accomplishment of the purpose which had been formed, and commissioned the more undeveloped spirits which reside in lower circles to introduce the manifestations of their presence by the production of physical results. Accordingly the world was startled by the sounds, strange and mysterious, which occurred in the vicinity of Rochester, N. Y.; and, from this beginning, the same or similar manifestations have been extended to numerous localities, and have been produced in the presence of many individuals. The testimony with reference to these manifestations has now become so accumulated and extensive, that it is not necessary for the spirits to refer to individual instances in which they have been known to occur. It is only necessary to state that spiritual demonstrations are almost constantly occurring in different localities, and that these irresistible evidences of invisible power are confounding the skeptic, enlightening the ignorant, and reforming the vicious. The spirits are pleased with the result which has thus far been produced; they are pleased that the human mind is arousing from its lethargy, and arising to a realizing sense of the destiny which awaits the race; they are pleased that the world has received an evidence of immortality which it could not find in the musty records of past ages; they are pleased that the possibility of an intercourse with departed kindred is beginning to be almost universally perceived and acknowledged; and they are pleased that the sweet conviction of immortal life — the re-union of friends in Heaven, and a communion with the departed on the earth, has served to elevate the thoughts, desires, and affections of men, leading them upward from the things which fade and die, to the Eternal City whose maker and builder is God. It is seen by the spirits that the primary mode of intercourse with the world, has supplied a want which had always existed previous to the period of its introduction, and also, that it has effectually and successfully accomplished the result which was originally intended and desired. Therefore, when they had seen that the world was prepared for something higher and better than the husks on which it had been feeding — when they perceived

that there was an appreciation of the great primary truths of spiritual intercourse, and that there was manifested an aspiration — deep and unceasing — for the revelation of realities which lie beyond the sphere of the senses, then did the angels descend from their lofty home, and approach the planet of which they were once inhabitants, for the purpose of ministering to the necessities of such as had outgrown the garments of sensuality, and were prepared to receive and digest interior food.

This action and purpose in the minds of spirits resulted in the introduction of another and superior mode of intercourse with the inhabitants of the earth, which is seen to be of a higher and more perfect nature. This mode is represented by the moving of the hand and arm of an individual to write, independently of the action of his own mind. In this mode of spiritual communion, the individual who acts in the capacity of medium is the passive instrument of the communicating spirits. There is no effort of mind on his part to originate or control anything which is written; but there is a sense of tranquility and trust experienced by such an individual, which amounts to the most peaceful and harmonious frame of mind which can possibly be induced. Indeed, the more completely passive becomes the individual — the more fully and thoroughly the mind sleeps during the process of writing, the more satisfactory and intelligent are the communications received. This state of mental passiveness being essential to this mode of intercourse, and the intelligence conveyed being imparted from a source which is entirely independent of the mind of the medium, it cannot be inwardly felt or righteously asserted that the thoughts and truths expressed in the writing proceed, either consciously or unconsciously, from the mind which is, so far as outward influences permit, entirely passive. It should be understood that the mode of intercourse which is here explained, is of a character which entirely forbids self-deception; and if there be deception at all, this must result from the predetermined will of an individual to deceive. The medium sits in the attitude of writing; he knows that his hand will not move to write without it is moved, either by his own will or some foreign power; if it is moved by his own will, he is, or may be, entirely conscious of the fact, because the very faculty of will necessarily implies a self-consciousness of the act of willing; and if the hand is moved by a foreign power, this fact is made equally plain, because the medium well knows that if he himself is not conscious of moving his hand and it still moves, there must be some extraneous agent or influence by which the movement is produced. Therefore there is no necessity for any medium who is employed for writing, to be self-deceived with relation to the movement of his hand; and if the world require a test of the genuinenesss of the communications which are thus produced, the test can be given by an intelligence which dwells far above the regions of earth, and which is freed from the corruptions of earthly minds.

The spirits desire to say in this place that the writing which they produce through the medium of the individual who is now employed for this purpose,

is produced independently of his own mind, and the evidence of this fact will be furnished to the world in the elucidation of those truths which are beyond the grasp of his own conceptions. It is their desire to state farther, that the mode of intercourse which is here represented is the most exalted and reliable of all others which have been previously introduced; and the results of this intercourse will prove that what is here stated is the exact truth. Spirits have selected the medium by whom the present article is written, to act as an agent for the spirits residing in the Sixth Circle of the Second Sphere. By the process of spiritualization which he has undergone, they have discovered that he is worthy to be received into the inner courts of the spiritual temple, through the sublime initiation with which he will be speedily blessed. When this initiation has been conferred, he will then be furnished with a precise and accurate knowledge of the mode by which others, who have attained to a similar degree of development, may be introduced into the same sphere of light and love; and it will become an important part of his mission to visit the circles of love and wisdom in different localities, and confer the same blessing on others which has been bestowed primarily on him. The spirits speak of these things in this connection because they form a prominent feature in the philosophy of social regeneration, and because they are necessary to be understood in order that an aspiration may be excited for the truths and principles which are contained in the spiritual Universe. If the world will receive and comprehend these things—if it will realize the necessity of the initiation which has been mentioned—then will it be prepared to solve the great mystery of social reform and human redemption, which has been penetrated by angelic wisdom.

Spirits have seen that the modes of spiritual intercourse have been adapted to the state of the general mind, and that the efforts which they have made to confer upon the world the blessings of Heaven, have been thus far successful to the extent of their desires. There is no joy so great in the angel-bosom as that which flows from the benevolent thought and the kind deed; and it has been this joy which has counteracted the repelling influence of corrupted minds in the lower sphere, and has sustained the efforts which have been commenced for the elevation and redemption of the human race. An intercourse which cannot be destroyed or overthrown by wordly bigotry, has been established with the children of men. Complete control has been gained over many individuals who will act as mediums for the transmission of spiritual truth, and who will be sustained and strengthened in their exalted mission by that same power and wisdom by which they are moved. Therefore shall the joys and privileges of spiritual communion be extended to the great mass who have groped in darkness; and thus shall the streams of peace flow over the earth in refreshing and invigorating floods, which shall cause the waste places to be glad and the wilderness to bud and blossom as the rose.

THE HARMONIAL HEAVEN.

A REVEALMENT OF INTERIOR VISION.

BY R. P. AMBLER.

Again have the angels thrown their sweet breath upon my soul. I yield with passiveness to the silent and resistless influence which steals over my entire frame, and am subdued by the inward voice which leads my spirit to the inner sanctuary. O how blissful is the entrance of the soul into the atmosphere of divine light! Earth hath no darkness now, for the smile of glorified beings is resting upon its bosom, and the wrongs and inharmonies of the world are only temporary shadows which the radiance of Heaven shall dispel. But now I feel attracted to the investigation of an important subject, and this subject has relation to the establishment of peace and harmony in this rudimental sphere. I see that in the soul of the great mass of men there dwell the hope and aspiration for an approaching blessing. With prophetic eye the world looks forward to the period when a mighty revolution shall take place among the old systems and institutions of the earth, and when the true nature of both man and God shall be no longer perverted or misconceived. In this inward faith of man I perceive the germ of a great reality—a germ which now as a mustard seed is implanted in the human breast, but which, in the unfoldings of the great Future, shall expand and bloom as the perfected tree of life.

The desire of the beings with whom I hold communion, leads my spirit to an examination of the realities which lie within the sphere of the subject presented. It is a question of profound importance whether this blessing for which the world has sighed, is to be obtained through the medium of external revolutions, or whether it is to result as a natural and inevitable consequence from the development of the human soul. The minds of individuals on the earth have been directed to various means by which it is supposed that the long-prophesied result of paradisiacal bliss is to be ultimately accomplished. Some minds have imagined that the joys of human redemption are to be secured through the media of certain great physical changes, by which the atmosphere shall be purified and the earth fertilized; others have believed that this anticipated event shall be brought about by a direct judgment of Heaven, in which the literal earth and sky shall be robed in devouring flames, and the new and more glorious order of being shall be established on the ruins of the old Universe. But I perceive that theories of this nature are extremely deficient in the elements of truth, and are reared chiefly on the foundation of ancient superstitions. There is no reality in the conception that the desired blessing of humanity is to be attained by the exercise of some visible and external power. The supposition of such an instrumental-

ity involves the most repulsive absurdity. This supposition implies that a result which is dependent on internal elevation and refinement, is to be accomplished by the use of merely external means. It supposes that a blessing which is to be sought and found only in the Heaven of spiritual harmony, is to be attained by a simple revolution of material things, and the consequent change of outward circumstances and conditions. But there is a truth in connection with this subject which I distinctly perceive, and which will assist the seeking mind to understand the philosophy of human redemption.

The first important point to be noticed is, that the spirit of man can be elevated only by those means which have an application to the spirit — that the harmony of the inner man can only be attained through the instrumentality of those influences which have a relation to this department of the human constitution, and therefore that the happiness and peace which are sought as the blessing of some future era, can be secured only by the development, expansion and enlightenment of the immortal soul. It is true that circumstances and conditions exert an important influence on the spiritual nature — that they either retard or accelerate its unfolding according as they are unfavorable or otherwise; but the truth which I see and desire to impress, is that the result which embraces the harmony of the race must be immediately dependent on the proper unfolding of the inward being, which unfolding must be likewise dependent on the direct influence of some spiritual power. I perceive that outward circumstances and conditions have their appropriate influence on the growth of the spirit, and that this influence has impeded the progress of the race towards the elevated position which it is destined to attain. But I also perceive that there is a power which is working beneath all external circumstances and conditions — a power which is mightier than all the changing events of earth — a power which can create and control the destiny of the world. This power floats not on the surface of the flowing tide of time; it dwells not in the effervescence of the troubled waters of life, but it forces its way silently to the depths of the human heart, and makes its energy visible in the throes and convulsions which agitate the world of mind. In this power — a power which belongs to angels and to God — lie the appointed means of human redemption. Here are the elements of a force which operates on the interior of man — which is adapted to the deep sources of action in the soul; and it is by this inherent adaptation of spirit to spirit, that the inmost heart of Humanity is to be reached — that the great springs of life are touched as with a magic wand — that man is to be raised from the depths of spiritual degradation, and that the Heaven of harmony shall be established on the earth. The great wheels of Nature are moved and regulated by an invisible energy, and all the attractive harmonies of worlds are created by the influence of an inward Power. So the great mass of human society are to be controlled by an unseen and spiritual force which operates on the motives, thoughts and feelings of the soul; and I rejoice in the perception that, through the resistless movements of such a force, the deepest

depths of humanity shall be cleansed—that the moving spirit within shall be expanded with unfading life, and that the aspirations of the regenerated heart shall be manifested in the overthrow of corrupt systems, and in the establishment of universal peace.

But here I would speak more minutely of the inward power which I have discovered to be the means of human redemption. This power consists in the direct influence of disembodied spirits. It dwells in the silent voices which flow from the heights of Heaven — it breathes in the impressive waftings of thought which descend from the abode of angels. And now a beautiful and attractive scene is presented to my vision. I see spirits which are radiant as the purest light, ascending and descending along the shining pathway which leads from the celestial skies down to the abodes of men. They speak in silent but impressive tones to the earthly soul. They breathe the music of their own harmonious life amid the discords of the world. They speak to the heart in a language which it loves to hear, and pour upon the human breast the sweet inspirations of hope and faith. I see the power which descends from those watchers in the sky. It is a silent but strong and resistless magnetism, which warms, attracts, and expands the spirit. It descends as a current of light from the soul of the angel, and penetrates to the defiled sanctuary of the human bosom. That power is working now with a divine energy in the great heart of Society. It is felt even by those minds who affect to scorn its presence; it is manifested in all the efforts which are made for the attainment of a more perfect social system, in the rapid changes which are taking place in established creeds and doctrines, and in the profound aspiration which is beginning to be everywhere felt for the glorious light which descends from Heaven. And now the truth is presented to my vision, that in all past ages the spirits have exerted their influence upon the world—that they have moulded the destiny and inspired the minds of individuals whom they have employed as instruments to do their work, and that they have thus, by gradual stages of advancement, brought the race onward to its present elevated position, where it can begin to perceive and realize the power by which it has been moved and blessed. A merely external influence never could have produced this effect. Continents may have been upheaved by a powerful movement of the elements; the nations may have been awed to silence by some terrible power, or brought to judgment by the will of tyrants, and yet the world would not be cleansed of its corruption or saved from its sins. It was only the power of angels which could be adapted to operate upon the souls of men; it was only the energy of spirit which could be made to properly move spirit, and hence this inward force was employed as the instrument of God, not only to bring humanity to its present condition, but also to lead it onward to the enjoyment of heaven on the earth.

The vision of the Future which breaks dimly in the distance, is glorious as the splendors of the day. Behold, man stands in the dignity of his nature!

He holds familiar, though exalted converse with celestial beings. He drinks in the streams of light which flow from the opened heavens, and inhales the atmosphere of purity which radiates from his own expanded soul. Humanity is presented as the embodiment of harmony — earth appears as the bright reflection of Heaven, and list! the anthem of redemption swells in waves of melody through the sky, and songs of praise are gushing from each human soul.

BIRTH OF THE SPIRIT.

The spirits approach a subject which they take pleasure in elucidating, and to which they are inherently attracted, because they see that it is a theme which should be brought clearly before the human mind, and understood in that beautiful and sublime light in which it is beheld by the inhabitants of the Second Sphere. In order that this subject may be clearly and satisfactorily presented to the reader, it will be necessary that the spirits should refer to the nature of the human organization. It should be understood that the human being is composed of two substances which are known as matter and spirit. These two substances, are incorporated with the very elements of his constitution, causing him to present the example of a miniature universe, in which the elements of gross matter are mingled with the essences of refined spirit. But it should be observed that in the human organization, the elements of spirit exist in a concentrated and organized form, constituting a separate and distinct organization within the material and external frame. This indwelling organization is formed by the attractive influence of the germ of the soul, which germ is the essence of the Divine Being that has an existence in the most interior portions of all matter, and becomes concentrated in the structure of man, because he is the perfected flower of creation. Therefore this internal organization, which is termed the human spirit, contains the essence of the Divinity as the inmost heart by which it is moved, animated, and governed; and it is by the power of this pure and heavenly germ that the organization of the inward man is maintained and preserved. There is a physical body, and there is a spiritual body; and it should be universally known that the spiritual body resides within the physical as the soul by which it is kept in being.

In the ordinary condition of individuals, the elements of the spirit, being retained in the organization to which they belong through the power of the inward germ, are diffused to a certain extent throughout the entire system, and are caused to pervade the gross materials of which the body is composed. Therefore the spirit in this condition is dependent on the external organs— receives its intelligence chiefly through the medium of the external senses, and produces the manifestations of its presence and power by an exercise of the material limbs. From this cause the existence of the spirit has been a matter of doubt with many intelligent and reasoning minds, and there has been no evidence which could entirely remove the unbelief of the skeptic,

with the exception of that which is being produced in the present age by the inhabitants of celestial regions. But the spirit has a no less substantial and vigorous existence, though the more outward essences are intermingled with material elements,—because these essences are caused to maintain their appropriate position in the spiritual organization through the power of the inmost heart which lives within its depths. Accordingly, the spirit preserves the identity with which it is endowed, and continues under all circumstances the same separate and independent organization which it was originally created. From the sentiment which is now before the mind, the spirits will proceed to remark, that the spirit in the human body commences its existence where it does, because it was necessary that the elements of which it is composed should have a frame-work by which they might become properly arranged, and because it was required that these elements should have a temporary basis on which to rest during the process of internal organization. But when the spirit has been created and caused to dwell within the external frame as an interior organization, then there can be no power or change in the whole Universe by which this spirit can be destroyed; and this reflection leads immediately to the subject on which the spirits propose to address the reader.

It is universally known upon the earth, that there is a change which passes upon the human frame, whereby its vitality is extinguished and its elements dissolved. It is known that this change has been the essential attribute of the physical frame—an attribute by which it becomes like the perishing flower of summer or the falling leaves of autumn. It is known that this change has been a source of the deepest grief and sorrow—that it has been a cause of the most heart-rending suffering which mortals can experience, and that it has been manifested as the direful destroyer of human hopes and the dreaded desolation of earthly joys. This change has been denominated *death* by those who do not properly appreciate its nature, which term does not express the reality of the change that is here indicated. The term death indicates an entire extinction of being, and is appropriate only to apply to the external appearance that is visible in physical dissolution. As has been shown in a previous paragraph, the spirit—the organization which lives within the man—can never die. The storm and tempest may breathe upon it, but it remains ever firm and steadfast as the eternal rock; the outward tabernacle in which it has been nurtured may dissolve, but this endures as the sublime creation of the Infinite, and when the change which passes upon all flesh brings destruction to the physical frame, the spirit by which it was sustained soars upward with a freed wing towards the attractive sky. Death, therefore, which has been the cause of sorrow and mourning to the inhabitants of the earthly world, is not an entire extinction of being as has been supposed, and as this term indicates; but it is the glorious birth of the spirit, a process or change by which it is released from the fading tabernacle of clay, and is enabled to exercise its own exalted powers in the light of a more expanded Sphere.

The spirits have now arrived at a point where it will be necessary to elucidate the nature of the birth which is here mentioned. They desire to speak of the beautiful and interesting process by which the spirit becomes separated from its material structure and is born into the celestial world. It has been stated that the elements of the spirit are ordinarily diffused through the entire organization of the body, and are not in a state of perfect concentration so as to be withdrawn from it as a perfect and undivided form. Therefore when the vitality which forms the connecting link between the spirit and its frame-work is destroyed, the elements of which the spiritual body is composed are attracted from the surface and extremities of the organism to the brain, from which it is eliminated in the form of an emanation or atmosphere that constitutes the substance of the spirit. When this emanation or atmosphere has become completely thrown off from the perishing body, then this gradually forms into a definite and perfect figure, through the attractive power of the most interior essence which has been denominated the germ of the soul. After this process has been completed and the spiritual form has been rendered perfect and indestructible by the combination of kindred elements, then the spirit is gradually separated from the structure to which it was previously attracted, and is borne away by the aid of congenial companions to the position in the spiritual world which it naturally and appropriately occupies. Thus the death of the body is the beautiful birth of the spirit; and the spirits have presented this explanation simply that the perfection of the existing Universe and the laws which govern it, may be made clearly manifest.

Spirits have designed in introducing the present subject, to offer a pleasing exposition of the change which is termed death, and to speak of a process which has been deemed fearful and solemn by those who have been acquainted simply with the external appearance. They have in this article made an application of principles which are established in the bosom of Nature, and they will conclude with the sentiment that these principles are the eternal and unchangeable manifestations of the Divine Mind.

SPIRITS OF THE SIXTH CIRCLE.

The spirits see that the world is advancing. They see that the thoughts of the human mind are becoming liberated from their bondage, and that the offerings of the spirit are rising to the receiving sky. Beautiful to the eyes of the immortals, is the unfolding of the earthly soul. Like a flower of the spring it breathes in the light which floats as an atmosphere around it, and expands with the power of the inward life with which its being is enriched. It is a source of rejoicing that the germ of the soul is thus expanding beneath the light and warmth of celestial love. More beautiful shall become the flower which angels water, and sweeter shall be the fragance which it breathes towards Heaven.

THEOLOGICAL CREEDS.

In the mental illumination of the present age, there is scarcely a necessity for referring to the exploded and rotten dogmas which have filled the Church in past eras. But the spirits desire to speak of the influence and effect which theological creeds have had upon the human mind, and show to the world the unrighteous mode by which they have been imposed on the thirsting souls of the people. There is in every human heart a reverence for a superior power; and this reverence leads the mind to look upward towards the Supreme Being, and adore the power whose manifestations are visible in the earth and sky. With this faculty men have been actuated to seek for some form of religious worship. They have sought some altar of adoration and communion with God, where they could give an external expression to the emotions of the heart, and they have inquired for some temple of praise where the sincere offerings of the inward spirit might be raised to Heaven. Therefore has the world established external sanctuaries of worship, and selected a certain day of the week, at which place and time the devout souls of the people might find an appropriate gratification in lifting their earnest prayers and heartfelt songs towards the Being whose power and wisdom they adored.

But the supposed privilege of holding communion with God on the Sabbath, has been lamentably restricted through the perversions of human folly and error. When the great idea of religious worship had become fully established, the fervor of the heart became gradually expended in the visible ceremony, and the soul of devotion began to be absorbed by the external form. Then were introduced the manifestations of authority, in which the priest of the sanctuary was made an oracle for the people, and assumed the right to rule over human conscience. At the same time, therefore, that the light of religious devotion was extinguished, a control was gained over the thoughts and opinions of the worshiper; and in the place of paying the offerings of praise aud gratitude to God, he was compelled to yield credence to certain articles of faith, which were established by the tyrants of the Church as the essential basis of all true religion. In this manner the world has been mournfully imposed upon by the assumed authority of those who have been permitted to exercise a controlling power over the sentiments and views of the mass; and it has been seen by the dwellers of the Second Sphere, that the pure thoughts and godlike aspirations of the soul have been suppressed by the crushing weight of human dogmatism, and the restrictions of theological creeds. There is a righteous thought in the soul of every man. The spirit has some pure desire — some lofty uprising towards the Fountain of light and love. But this impress of the Divinity in man has been made faint and shadowy through the slavish control of established forms and doctrines; and the free-born thoughts which delight to soar up into Heaven and read the

mysterious lines of creative power, have been all dwarfed and buried beneath the hard incrustation of bigotry and the confining burdens of sect and creed.

The effect which theological dogmas have had on the minds of the people, has been manifested in the most mournful manner. It has been seen not only in the restriction of thought — not only in the fearful bondage of the soul, but also in the veil of gloom which has rested upon the human heart. Those individuals who have been bound and fettered by the creeds of the Church, have been deeply impressed with the sense of woe and sorrow which they are calculated to inspire. Darkness rests upon the mind which reposes beneath the shadow of ancient superstitions. The pure and cheering light which shines from the rising day is expelled, and the notes of mourning are resounded through the chambers of the heart, while their echoes are heard in the sighs and groans of humanity. Long — too long — has the world been desecrated with the presence of human creeds. What have these done, or what can they do, to ameliorate the condition of man? Though they have been honored with the adoration of servile minds — and though they have been moulded and fashioned by human art, yet their beauty is but the rottenness of the sepulcher, and their power but the weak and fading scepter of Atuhority.

It is a matter of rejoicing with the spirits that the time is drawing near, when theological creeds shall fade from the human mind, as the stars grow dim at the approach of dawn. They have already accomplished their mission in the earth, in preparing the way for the mighty march of Truth. Soon shall the fetters with which they have bound the soul be broken — soon shall the shadow which they have cast upon the heart be dispelled; and then, while Freedom is hailed as the sovereign of man, shall the spirits of earth rejoice with those who have delivered them from bondage, having faith that the Universe is the true sanctuary of worship, and that Nature is the only oracle of God.

THE SPIRITS.

HOME OF HUMANITY.

The angels have spoken to the world, and the world has received some echo of their voice; and in the words which they have spoken has been promised a glorious home for humanity in the regions of unfading light. In this promise the spirits have signified that this home is to be entered as the abode of the soul — as the mansion of its sweet and glorious rest, and not as the place where its powers shall be no longer exercised, and where its energies shall be steeped in lethargy. The home of humanity will be the home of the free and godlike spirit. It will be the home where the weary shall rest from the labors of earth, to receive the glorious blessings of Heaven — where the wanderer shall return from his toilsome journey, to labor in the vineyard of the Great Master, and where the sorrowful and oppressed shall wipe the tears from their eyes, and lay down the wearying burden from their hearts Thus the home of humanity will be the home where the spirit may exercise its powers and expand its life, progressing forever in the truth and wisdom of the Heavenly Spheres.

REVEALMENTS OF THE AGE.

The spirits have made their voice gentle in the ear of the world. They have spoken as they have been moved by the higher intelligence with whom they hold communion. They have spoken as was needed to convince the the mind of its errors, and to elevate its hopes to higher and sublimer objects. But they have revealed but the shadow of celestial glories in all the communications which they have hitherto made to the world. In this restriction they have been guided by the dictates of wisdom. They must reveal only so much as can be received and digested by the minds whom they address; and to those individuals who would see the whole of Heaven at once, and learn in a moment the truths which expand throughout infinity, they are compelled to say, "Wait; digest that which you have already received, and when the soul craves stronger and more nourishing food, it shall be blessed with all which it has the capacity to enjoy." The spirits have commenced a revealment which shall extend through many ages; and it should not be a matter of surprise to the philosophical mind that the world is not at first overpowered by a flood of light which would only dazzle and confuse, rather than enlighten and strengthen the soul. As rapidly as the minds of men become expanded by the truths which are revealed from the spiritual world, the spirits will be ready and willing to furnish higher and more important truths; and it is through this constant progress of mind—this unceasing expansion of the spiritual powers, that the infinite realities of the Universe will become gradually disclosed through all the ages of eternity.

Spirits are enabled to perceive what is best to be revealed, as well as the appropriate time of its revealment. They see far more clearly than can be discovered from any outward indication, the condition and requirements of the minds to whom their revelations are made; and therefore they are actuated by wisdom to reveal that which is needed, instead of that which is most congenial to their expanded thoughts. It is deeply realized by spirits that all suitable instruction for minds on the earth must be gradational in its nature; and accordingly, while they are constantly searching into the realities of their illimitable Sphere, they are moved to withold the profound truths which are treasured in their hearts, until mankind have become sufficiently unfolded to perceive their beauty and importance.

Spirits desire to say that the world which they inhabit is filled with the most glorious realities which angels can conceive; that the glory of the Divine Mind is made visible in the radiance which fills the celestial atmosphere, and that the harmony and blissfulness of the Second Sphere are deeper and sweeter than mortals have ever dreamed. But the glories which pertain to this exalted realm of being, cannot be learned at once by the earthly mind. Let the dwellers of the rudimental sphere dwell beneath the light which they are

able to bear, and become prepared for the more profound revealments that yet linger in the souls of angels. THE EDITORS.

SPIRITUAL FORCES.

The earthly mind has often been made conscious of the truth that there are unseen influences which are constantly operating, with greater or less power, on the motives and thoughts of men. By some strange and invisible power, the purposes which were cherished as the fixed object of the mind have been changed almost in a moment, and the strong feelings of the heart, burning with hatred or flowing in tears, have been hushed as by a heavenly mandate. Men have sought in vain for the cause of phenomena of this nature, and when in their philosophical researches they have failed to analyze the influence by which such effects are produced, these have been conveniently classed among the impenetrable mysteries of mind which it is not wise to attempt to solve. Had the world a more realizing faith in spiritual existence—could it perceive the presence and action of the invisible beings who dwell above the earth, it would easily account for many of the mysterious effects which are observed in the operation of the human mind. It should be known that there are spiritual as well as material forces: and the spirits would distinctly affirm that these forces govern and regulate the course of the great world—that the line of progress which Humanity has pursued in past ages, and will pursue in the future, has been marked out by the dwellers of the Second Sphere, and that the external changes which have taken place on the surface of society, have resulted primarily from the action of that invisible power which dwells in the realm of interior life. It is seen by spirits that the world is becoming constantly more and more impressible to the influence of spiritual forces, and that the thoughts of the earthly spirit are becoming elevated and refined by their association with the thoughts of higher beings.

THE EDITORS.

☞ There is a joy which the world knows not; there is a hope which earth cannot afford; there is a peace which no wealth can buy, and there is a wisdom which no mortal hath possessed. This joy and hope, this peace and wisdom, are found in the revelations of spirits whose vision is unclouded by the shadows of time, and in the tranquil harmony of the uplifted soul which seeks for the influx of interior light.

☞ The spirits have a desire to say to the readers of this Journal, that they have a design which will be pleasing to those minds whose aspirations are moulded by the true instincts of the soul. This design has reference to the writing of an article on the subject of Spiritual Philosophy, which will be adapted to instruct and enlighten the individuals by whom it is perused. The article to which allusion is made, will be contained in the next number.